

**C**In the name of the Father / of  
the Sonne / and of the holy  
Ghoste. Amen.

**H**The pater noster in  
Englyssh.

**O**We father that art in heuen  
hallowed be thy name. Thy  
kyngdome come to vs. Thy  
wyl be fullfilleed in erthe as it is  
in heuen. Our dayly bread geue vs this  
day. Forgave vs our trespasses even as  
we forgue them that trespass vs. And  
lead vs not into temptation. But deliue  
us from yuel. Amen.

Hail Mary full of grace / the lord is  
with the / blessed be thou among women ;  
and blessed be the fruyte of thy wombe  
Jesus. Amen.

I believe in god the father almighty ma  
ter of heuen and erthe. And into Iesu  
Christ his onely sonne our lord. Compy  
ned of the holy ghost / and bothe of the vir  
gyn Mary. Who suffered passio[n] vnder  
Ions Pylate / crucified / dead / and buried .  
He ascended to heire the thirde day he rose  
againne from deeth to life . He ascended  
to heire there he sitteth on vs right hande  
of god the father almighty . From thens  
he shall come to ludge both the quicke and  
the dede . I belieue in the holy ghost .

A. i. C. Ch.

The holy churche/ the cōmunyon of sayn-  
tes/the forgūenes of synnes. The ry-  
syng of fleshe. And euerlastyng lyfe.  
Amen.

**A** l maner of men and women shulde  
stedfastly beleue in one almyghty god  
byynge / that is our mercyfull fader/ the  
whiche is in hym selfe without begynnyng  
and without endyng/ that in .vi. dapes soþ  
soþ made heuen and erthe/ the see and all  
that was within them. And also in our  
lord and our saviour/ and in the holy gost,  
forthwith / without beleue there may no  
man please god ne be sauued. If it be your  
wyll soþ to wytte/ to lerne / a soþ to knowe  
whiche be the .xiij. artycles of the crede by  
the olde lawe and also by the newe/ I

Shall teache you with a good

wyl as wel as I can:

And who so cuer

wyl teache

me a

better / I wyll melycly lerne it.

and thus it begynneth.

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# The Credo by the olde lawe and by the newe.



It is writtē in the boke of  
Genesys the fyſt chapitre.  
Moyses the great Prophete  
sayth fyſt that god made he-  
uen and erth/ the ſee & all that  
is in them. It is written in the boke of  
Hieremie the prophecie the. iiii. chapitre.  
Call me onely father that made the erthe &  
ſaintes. Peter the prince of the Apoſtles  
saythe / I beleue in one god the father al-  
mighty maker of heuen and of erth of the  
ſee and all that is in them. It is written  
in the lauter boke/ſpal. ii. that the prophet  
Dauid in the personc of the godhed/by Je-  
ſu Chriſte goddes ſone sayth: Thou arte  
me ſone to day I bygat the. Hayne An-  
drew the apostle/ the brother of Pet sayth  
I beleue in Jeſu Chriſte goddes ſone/onely  
our lord. It is writtē in the boke of Eſay  
the prophecie the. viii. chapitre. Lo a mayde  
shall conceyue and here a ſone. And also  
it is written in Eſay the prophecie the. xx.  
chapitre I chylde is borne to vs. Hayne  
James the apostle the more the brother of  
Johan the Euangelist sayth. I beleue  
in Jeſu Chriſte goddes ſone only that was  
conceyued of the holy ghoste and borne of  
the virginc mayde Marp. It is written  
in the boke of Zacharie the prophecie the. xii.  
m. ii. chapitre

The Crede by the olde

chapitre. Beholde al men to me/ whom  
thei napple and crucifie. It is written in  
the boke of Daniel the prophete: Notly  
after. vi. wikes & two Christ shalbe borne.  
Savnt Iohan the Euangelist and apostle  
sayth. I beleue that Jesu Christe goddes  
sonne suffered passion vnder Poncē P̄p̄late/  
and was nayled vpon the croſſe in his mā-  
hede/ deed and buried. It is written in  
the boke of Sophonias the prophete. A-  
wayte and abyde me, in the day of my Re-  
ſurrection coming. It is written in the  
boke of Hieremie the prophet the. xiij. cha-  
pitre: The thysde day the Lyon wyll ryse  
out of his denne/a pray to hethen me that  
he is arysen. Savnt Thomas of ynde  
the Apſtyle saythe: I beleue that Jesus  
Christe goddes sonne of heuen in his ſpirit  
went and alighted into heil & in the thysde  
day tolde his body: and he dyd ryſe agayne  
in his manheid fro deth to lyfe. It is wri-  
ten in the boke of Amos the prophete the  
whiche made in heuen his vpryſyng & his  
test. Jamcs the Apſtole the leſſe sayth  
I beleue that Jesus Christe goddes ſone  
ascended vp into heuen & there he ſitteth on  
the right hande of god the fader almyghty  
It is written in the boke of Iohel the pro-  
phete the. iii. chap. Arife ye all men & go ye  
into the valc of Josephat, for there I ſhal  
ſyt and iudge all men about. It is wri-  
ten in the boke of Hieremie the prophet the  
xxviii. chapitre: I am iudge and witnesſe  
sayth

lawe and by the newe.

Sayth the lord. Philipe the apostle sayth  
I beleue that Iesu Christe goddes sonne  
Shall come fro the trone there as he lytteth  
in heuen on the ryght hande of god the fa-  
ther almyghty at the day of domine to iudge  
the quynche & deed / that is to saye the good  
and the euyl every one after his owne wor-  
kes . It is written in the boke of Ezechiel  
the.xxi.chap. I shal set my spirite in the  
myddel of you . It is wittē in the boke of  
Iohel the pphete the.iii.cha. I shal poure  
of my spirite vpon al fleshe . Saynt Bar-  
tolomew the apostle sayth: I beleue in the  
holie ghoste . It is wittē i the boke of Ec-  
cle. Iesu Christe sone sayth: Gather you  
into the house of lernyng / for he sayth / a  
lyttel therin I haue traunaled/but I haue  
founde moche reste . Mattheu the apostle  
sayth : I beleue in holie churche / & as holie  
churche beleued / that is for to understande  
as all holie angelis and archangelis that be  
in heuen beleue/and as all ryghtfull & holie  
patriarkes and prophetes beleue/ and as  
holie ryghtful & holie apostoles & disciples of  
our lord Iesu Christ beleue/ & as al ryght  
full holie men and women / that haue ben  
from the begynnyng of the ryghtful Abell  
Adams sone vnto this day/ & be now ryght  
ful & holie/ & as al other me & wome yf shall  
be ryghtful & holie fro this day vnto the day  
of domine & that al these be chose & ordyned  
to lyfe that ene shal last: & as this churche

The Credc by the olde  
that may nat erre beleuyth. Thus I vnder-  
stante that Mathew beleuyd/and meaneth  
the beleue of holy churche . It is written  
in the boke of Michae the prophete the. vii.  
chapitre . God shall go vndo all our wyc-  
kednes/ and thowme away all our synnes .  
Symonde Ierous the Apostle sayth. I be-  
lieue that god wyl forgve vs all our syn-  
nes . It is written in the boke of Daniel  
the prophete the.xi.chapitre . In that tyme  
me all the people shalbe saued the whiche  
be founde in the boke of lyfe . And many of  
these that slepe in pouder of the erthe they  
shall awake/some into lyfe that cuer shall  
laste/and some into reprofe/ that they shal  
alway se . It is written in the boke of  
Ezechiel the prophete . The hande of god  
cam vpon me into a felde that was full of  
deed bones/ and there were ful many/ vpō  
the face of the feeld / et they were wondre  
fulle . And our lord led me in cōpas rōude  
about:z than our lord sayd to me . Thou  
mannes son trouwest nat whether these dead  
bones shall cuer be alvyue/ or euer haue lyfe  
and lyue . And yet certeyn our lord sayd to  
me . Thou mannes sonne prophecie to these  
dead bones / & I sayd to them:ye dry bones  
bear the wondre of god . This sayth god  
to you / ye dry bones I shall gyue to you  
a spirite / and I shall fache deynes vpon  
you/ and I shall make fleshe ware on you/  
and I shal stretche on you a skynne/and ye  
shall

I sawe and by the newe.

shall lyue / & ye shal knowe that I am your  
lorde god. And than I profecied to these  
dead bones ryght as god comauaded to me.  
And there was made a great crth mouyng  
of my profecyeng. And I sawe howe every  
bone wente to other / and every one to his  
owne ioynt. And there were bonyes tas-  
ched on them / & there wered flesh on them /  
and skynnes strayght on them / and he sayd  
to me . Thou mannes lone profecie to the  
fourte wyndes of heuen / & bryng into them  
spicites. And I profecied ryght as god co-  
maudyd to me / and they had lyfe / and stode  
on theyr feet and that was so great a mul-  
titude of people / that no man ryght nom-  
bre it. And sone after this tyme I shal lead  
my people out of theyr burials / sayeth our  
lorde . It is written in the boke of Job /  
in the laste day I shal aryse : and i me flesh  
I shall se god my saiuour . Judas the  
apostle sayth / I beleue that I shall in my  
fleshe: aryse from deeth to lyfe . It is wri-  
ten in the booke of Tobie / that lyfe we a-  
byde that god shal grue to al them that ne-  
uer chaunged theyr beleue from hym .  
Saynt Matthen the apostle sayth . I be-  
lieue that after this lyfe / we shall haue the  
lyfe that curr shall laste . Amen . It is  
written in the boke of Esay the prophete /  
the lxviii. chapitre / the ioye and the blesse /  
the lyfe and the rest / the peace & the weale .  
Welch and the lykyng of lyfe that there is

viii. in the

The Crede by the olde  
in the lyfe of heue after this life: ther c may  
no herte thynke it / ne no tonge tell / ne no  
picse it / ne no ear hear it / the blesse of the  
lyfe that god hathe ordeyned to all men &  
women that wyl beleue onely on hym and  
kepe his comauementes here in this bo-  
dely lyfe. It is written in the boke of Ge-  
nesis the xv. chapitre / that Abraham bele-  
ued god, and it was accounted to hym for  
ryghtwysnes. It is written in the gospel of  
Mattheu the ix. chapit. that Christ sayd  
to a man: beleue / and thy synnes ben forgy-  
uen the. It is written in the gospele of  
Matthen in the xviij. chapit / that Christ  
sayd to his discipiles: If ye had as moch be-  
lieue as a come of Mustarde seede: ye myght  
say to this mountayne that he shuld arype  
and passe out of his place / & he shuld passe/  
for ther c is nothyng impossible for to do to  
them that beleue. It is written in the gos-  
pel of Matthen that Christ sayd to his  
discipiles after pour belieue, so bc it done to  
you. It is written in the epistle of James  
the apadle: ryght as the body without spi-  
rit is dead: ryght so beleue without good  
worches is dead against god. It is written  
in the epistle of Paule to the Romayns :  
1.cha. The ryghtful man after his belieue,  
louth. It is written in the epistle of Paule  
to the Ebrawes. xi. chapit: without belieue  
it is unpossible to please god. It is writ-  
ten in the gospel of Marke the. xi. chapitre  
howe

lawe and by the newe .  
howe Christe sayth : If ye may beleue: all  
thyng is possible for to do to them that be-  
leue . This that ye haue herde is the shew-  
yng of the grounde / of the maner / and of  
the reson: and of the meanyng / and som-  
what of the declaracion of the . xiij .

artycles of our Crede / that  
is our beleue / and  
thus in this  
wyse it  
endeth without more .

**N**evertheles ys any man can fynde in  
this Crede any error or heresie / a grounde  
hym in holy writ : I wyll mckely reuoke it  
and lerne to beleue better .

**H**ere begynneth the prologe vpon the  
x . comande mentes of god the whis-  
che be declared by the holy  
ghoste that spaket  
in the prophete  
of Christe ,

**O**ur loude Iesu Christe very god and  
man sayth / all that sayth to his loude  
loude , shall nat entre into the kyngdome of  
heuen : but he that doth the wyl of my fa-  
ther that is in heuen : he shall entre into  
the kyngdome of heuen . And Christe  
sayth / ye be my frordes if ye do tho thynges  
v. v. that

### The prologue.

that I commaunde to you. And Christe  
sayth: He that hath me comaundementes  
and kepereth them: he it is that loueth me.  
And the lorde god sayth: Blessed be they  
that here goddes woorde and kepe it. And  
David sayth: Blessed be they that serche  
goddes witnessynges / and seeketh out god  
in al his herete. Also David sayth to the co-  
trarie people / they be accursed that bowe  
away from the comaundementes of god.  
Incepisti superbos, maledicti qui declis-  
tavit a mandatis tuis. Thou blamest the  
proude/they be accursed that bowe awaie  
from thy comaundementes. And Paule  
sayth he is cursed that loueth nat our lord  
Iesu Christe. And Christe sayth: If any  
man loue me/he shall kepe me woorde / and  
he that loueth nat me kepereth nat my woor-  
des. God sayth by salomon: The prayer  
of hym is cursed the which turneth away  
his ear that he hear nat the lawe of god.  
And Paule sayth: He that knoweth nat  
goddes lawe / shalbe unknowen of Christe  
at the day of dome for his true seruaunt.  
Christe sayth the wordes whiche I haue  
spoken to you be spirite of lyfe. And Peter  
sayd to Christe: Lorde to whome shall  
we go for thou hast wordes of euerlastyng  
lyfe. And Christe sayth: I am the waye/  
truthe/and lyfe. And therfore busie we vs  
to ente in the waye of Christe and of his  
prophetes. And therfore the wyse man sayth  
in the

## The prologue.

in the persone of holy wryt. They that declare me shall haue euerlastyng lyfe. And David sayth: Lorde the declarynge of thy wordes lyghteneth/and gyueth vnderstanding to mcke men. And the prophete Daniel sayth: They that teache many men to ryghtfulnes shall shyne as the firmament. And sythyn men doyng bodesly almes shall be saued as Christe sayth in the gospell / More moare they shalbe in hygh degré of blysse that gyueth charitably the great almes of goddes worde declarynge it ryghtfully to christen people / & syth it is so great almes to gyue the wordes of god to the people declared ryghtly: what shalbe to them that receyued charitably: it shalbe to you ioy without ende. Therfore we owe moch to trauayle nyght and day aboute the text of holy wryt the whiche god comanded to be taught of to all the worlde. And sythyn Iesu Christ very god and man taught this holy gospel with his owne mouche & kept it in his lyvynge/and kepyng in halowynge and confirming theroft he shedde his pretious blode/and gave it wryten to foure holy men that is Mattheu/Marke/Luke/ & Iohan/ the whiche leste it written here on erth to be knownen and taught to the people/wherby they may come to the blysse of heuen:where is euer more day & never more nyght/in the whiche restith one lord with holp thousandes into worldes of woldes. Amen.

Here

In exposition vpon  
There begynneth the x. comaundermentes  
of god the whiche be written in Ex-  
odi the xx. chapitre/that ech  
man shulde kepe and  
knowe if they  
wyll be  
saued and come  
to the blysse of beleue.

The lord god spake al these wordes: I  
am the lord thy god that led thy out  
of the lanx of Egypt: and brought the out  
of the house of thaldome/ thou shall nat  
have straunge goddes before me: thou shalt  
nat make to the a grauen thyng / neyther  
any lykenes of any thyng that is in heuen  
aboue/nether in erth beneth/ nether of the  
that be i wateris under the erth/ thou shalt  
nat loue them/ne worshipe them. For I  
am thy lord thy god a Jealous louer/ I vi  
syte the wyckednes of fathers in sonnes vnto  
to the thyrd & fourth generacion of them  
that hate me: and I do mercy vnto thous  
landes of kyngedes dethem that loue me/  
and kepe my comaundermentes. Here  
shou art taught and comauded of thy lord  
god / that thou shalt haue none other god  
but one:that is our lord god of heue/ and  
lym thou shalt loue and worshipe with al  
thy herte/ and with al thy soule/ and with  
all thy mynde/ and with al thy strengthe/

the x. comaundermentes.

thy neyghboure as thy sele.

**A**dere frendes to you moste beloued of god / where god defendyd ymages to be made in this cytste comandement and in ma ny other places more both in the olde lawe and in the newe. For in the olde law god defendyd that any ymage shulde be made amonge the Jewis / the same god is newe with the same comaundermentes / and so the people shulde nat set theyz wyll ne loue vp on that thyng whiche god hath defensed / and if they set theyz truste and hope in any suche ymage / they withdrawe theyz loue from god / and forsaken hym: and so they erre agaynst god / and becometh bixum to maughnettes / thus is this comaunderment broken. Lorde syth no man loueth his god: but after that he knoweth hym / sythe knowyng mesuryth loue: howe inwarly shulde we trauayle for to knowe our god / flee all erroures that fall in his knowyng. And therfore sayth Paule / that if the iues had knownen ther hadde never done on the crosse Iesus Christe the kyng of gloriye. And this is the cause why the chyldren of the olde lawe were defendyd for to worshyppe god in ymages / and therfore was it that god was shewed to Moyses in a bush / for that we shulde knowe by reason that thynges that ben vnsencible: passeth in goodnes thynges that ben sencyble / as

Apel

An exposition vpon

Helpe that we may nat se / passeth felyng  
chinges/and lyfe that we may nat fele/pas-  
seth felyng boodes / so god that we maye  
nat se passeth woldly thynges . But for  
we knowe him iytel/therfore we loue him  
lesse . And by our beleue we shulde knowe  
hym and loue hym . For we aughte to be-  
lue that he is the best thyng that may be/  
the wyllest thyng and the most iuste: that  
any man may thynke on/ and so he is euer  
more without any begynnyng / and with-  
out any endyng knowing all thynges / he  
may nat forget ne nougat may escape him  
But euer more he ordyneth all thynges  
that is good/and so syth he hath power to  
knowe hym self:and euen after his power  
is gendred his connyng . And of these two  
thynges cometh reste in hym selfe / and so  
he muste hedes be thre thynges and alone  
god . Power that is fyrt the father of hea-  
uen . Knowyng oþ wyl dome:that is the se-  
conde persone . The thirde glone is good  
wyl:that we call the holy ghoste/ þ of this  
holyn Trinitate cometh all kynde creatures .  
And as this holyn Trinitate may sayle in no  
stede:so he may nat sayle in no kyne mea-  
sure . But sythyn these wordes be farre fro  
bodely mittes:men shulde be ware to kepe  
them somewhat from bodely thynges/ bese-  
ly to kepe them ryghtly : and this is som-  
what the reason of the fyrt comandement .  
**A** Dere god / syth so bryght an Angell  
that

the x. comandementes.

that was in heuen in that gloriouſe beynge/  
thorow couetyſe of pryde/and of b̄ækynge  
the comaunderment of god / that he wolde  
not worshyppe the viage of god/the which  
god hath comaundered to the Angels in hea-  
uen to worshyppe / and for he wolde nat do  
this comaunderment of god, god smote hym  
downe into the depeſt place of darkenesſe /  
furthyst from god / and so euer more to be  
in hell without an ende, and as a man that  
leyth wode vpon a ſyce, the more he leyth,  
the geater is the heat therof/ſo the moſe ſow-  
les that goeth to hell the moſe is the peyn.  
And ſo our foſfather Adam and Eve his  
wyfe whiche god had ſpoſed to gyther in  
paradysethorow whiche Angels of darke-  
nes they were deceyued by catynge of the  
ſerpent which god comāded that they ſhulde  
nat eate/; thus this ſerpent deceyued them  
Then god ſent his aungell with a ſword  
pliant, and drove them out of paradise for  
they had broken the comaunderment of god.  
And as holy wriſt witnesseth in the boke of  
Exodi the xxv. chapi. God ſpake to Mo-  
ſes/that he ſhulde make two Cherubyns /  
aungells of pure gold/and that the one an-  
gell ſhuld ſtande on the one syde of the arke  
of god/; that another aungell ſhuld ſtande  
on that other syde of the arke of god/ and  
they loþyng vylage to vylage vpon the x.  
comaundermentes that were in the arke of  
god / and with theyl wynges they ſhadō-  
weſt

An exposityon vpon  
wed the Ark of god. But these aungels  
were nat set there for to be worshipped nei-  
ther offred to / ne prayed to / but by the for  
to haue mynde of god that is in heuen / and  
on his aungels that be there with hym .  
And therfore these aungels names were cal-  
led Cherubyns . For there is an ordre of  
aungels that is in heuen that be called Che-  
rubyns / & they stande in the vertue of wyt  
and of wylome / and therfore the chyldren  
of Israel what tyme they sawe these Che-  
rubyns of gold , they shulde cast vp thayr  
piccs toward heuen to god / that shuld sende  
his aungels to them to teache wyt & wyl-  
dome . And also whan the chyldren of Is-  
rael were harde bysette in batayle with  
theyr enemys / they shulde cast vp thayr  
piccs to heuen / & pray to god that he woulde  
sende downe his aungels for to help them  
for to fyght in batayle agaynst theyr ene-  
mies / and god sent often tymes his angels  
downe from heuen for to help them . Also  
it is written in the fourth boke of Kynges  
the . viii . chapitre / that Eccclie the kyng  
was harde byset with his enemys / & than  
god sent downe his aungels and slew of  
his enemys of the kynges me of Assyrien /  
and hundred and fourre score thousande .  
Also it is written in the boke of Isaie the  
prophete the . xxvii . chapitre that god sent  
downe his aungels by nyght / and slew a  
many of the same kynges men of Assyrien

the. x . comaunderentes.

And thus these aungels stode for to bryng  
the chyldren of Israel to mynde almyghty  
god that is in heuen that god shulde sende  
dowme his aungels for to recche them wytte  
and wylisme / and also for to defede them  
against they enemys in batayle . But  
these aungels shulde nat be worshipped ne  
offred / ne prayed to : but for to brynge them  
to mynde that they shulde praye god that  
is in heuen to sende them helpe of his aum  
gels / and thus here by it semeth well that  
christen men maye haue a crucifixe in the  
churche for to brynge men in mynde of the  
passion of our lorde Jesu Christe that dyedi  
for vs at Ierusalem on the mount of Cal  
uary : but the crosse shulde nat be made for  
to be worshipped ne prayed to : but only  
for to brynge men in mynde of the passion  
that Christe suffred for them . And it is  
writte in the boke of Numeri the . v . cha .  
The chyldren of Israel were dwellyng in  
deserte and there they brake the comaunde  
mentes of god / and than god sent fyre Ed  
ders amonge them / and so this fyre edders  
stonge them and dyd them moche wo : for  
they had broken the comaunderentes of  
god / and than the chyldren of Israel cryed  
god mercy / & thā Mōyses prayed for them  
to god / and than god bad Mōyses that he  
shulde make an edde of brasse and set it am  
byghe on a stafe : and all the people loked  
theron and behelde it : and they were hole

In expositioun vpon  
of all the fyry Edders syngynge / and than  
god destroyed a dyd away all the fyry Edd-  
ders . But this Edder of Brasse was nat  
set there to be worshipped ne prayed to / ne  
ther offred to : but i mynde of two thynges  
One was what tyme the people shulde se  
the Edder of brasse : they shuld haue mynde  
on goddes goodnes / & prayse hym & thankc  
hym that he had healed them of the fyry ed-  
ders syngynge . The seconde was / what  
tyme that the people loked vpon the edder  
of brasse they shulde take good hyde and by  
beware and kepe the selfe that they brake  
no more goddes comauendenientes lest the  
fyry edders shulde come agayne and syng  
them . And thus the edder stode for these  
two shilles : but nat for to be worshipped /  
ne prayed to / ne offred to . But .iii. hundred  
yere after that Moses was dead through  
slouth & foly of prestes yf they taught nat  
the people the lawe of god / as they ought  
to do what eche edder of brasse bytokened  
all the people worshipped eche edder & cen-  
syd thereto . And as it is writte in the .iii.  
boke of kynges the .xviii. chapitre that E-  
zechie the good kyng syth that the prestes  
& al people worshipped eche edder of brasse  
and censed thereto / & therfore he toke downe  
eche edder of brasse & alio brake it / and god  
allowed him & gaue the kyng great thanke  
therfore . But hereby ye may wel wit / that  
if god wolde nat haue eche edder of brasse  
worshipped

the.x.comaundementes .

worshipped : for than god wolde nat haue  
lowed he could the kyng so moche thankes  
for to haue broke it a dwone / for this edder  
of brasse figured the body of Christe that  
was done on the crosse . And hereby me see  
meth well that christen men myght make  
them or portraye to them a crucifixe / or else  
they might make them or portraye to them  
an ymage of our lordre Christ as he suffred  
his passion / or else as he was done on the  
crosse / for to bryng them to mynde of his  
passion and the deth of Christe : but nat to  
be worshipped neyther prayed to / ne offred  
to / but for to haue the better beleue / & loue  
of our lordre Iesu Christe that suffred pas-  
sion for vs and deth . For the fyfth woo  
that euer cam to the chyldren of Israel af-  
ter that they were comen out of Egipte /  
was for the worshippynge of an ymage .  
As it is written in Exodi / the.xxii.chap.  
the whyle that Mose was in the moun-  
teynge of Synai to haue the.x. comaunder-  
mentes the whiche god wrote in two ta-  
bles of stone : and the whiche that Mose  
was there for to haue them : the childe-  
ren of Israel made them a calfe of golde and  
worshipped it / therfore there were slayne  
of them xxxi. thousande . And god hym  
selfe sayth i the same chapitre . This peo-  
ple hathe synned in the greatest synne / for  
to worshippe any ymage made with man-  
nes handes .

An exposition upon

Therefore we semeth that every man & w  
oman shulde kepe them: that they worship  
no maner of ymage for the dñe of god.  
And it is written in the boke of Num  
the chyldren of Israel worshipped an ym  
age that hight Belagoz/ and therfore ther  
were slayne of them. xxxiiii. thousande.  
And it is written in the thyze boke of ky  
nges there were among the chyldre of Isra  
el four hundred and fyfty cupl prestes and  
fals prophetes/ the whiche worshipped an  
ymage that hight Baal/ & also they taught  
the people for to worshippe it: and therfore  
god disclosed heuen aboue/ that in thre yere  
vi. monethes cam no regne downe/ vnto  
the tyme that Elye the true prophete and  
the people with hym/ had slayne foure hu  
ndred and fyfty prestes and fals prophetes  
and destroyed the ymage that hight Baal  
and than on the same daie god gaue them  
regne ynough/ that they grasse growed  
and thyz trees bore fruytes. Also it is  
written in the boke of Daniel the. xiii. cha.  
In Babylon were scucci prestes/ and they  
worshipped an ymage that hight Bel /  
also they taught the kyng and the people  
for to worshippe hym / and they sayd that  
the ymage wold both eate and drinke/ and  
they made every day the kyng and the peo  
ple to worshippe it / and offre to it a great  
quantite of bread and of wyne and flesche /  
and they had a pipuer wey vnder the sul  
ter: and

the x. comandementes.

in + wer: and stale it away by nyght or eat it the  
þþshipelſe/ and thus they begyled the kyng and  
god. he people many peres vnto the tyme that  
cumēd Daniel cam into Babylon / and than on a  
n ym̄ay the kyng tolde Daniel with hym and  
e therbente vnto the temple for to worshipe Beel  
ze. he fel downe and worshipped it / and Da-  
niel knelde and loughē/ and the kyng sayd to  
Iſrāel Daniel/ why laughest thou / & Daniel sayd  
to him what is this that ye worshipe / & the kyng  
sayd answere it is my god. And Daniel sayd nayc/  
laughē and thā the kyng sayd/ thou knowest nat  
erforwhat meate he eateth every day / and Da-  
niel answere and sayd/ forsooth he eateth neuer meat: for  
vnto it is an ymage made with mannes hande/  
e and in it is cleyn within and brasse without.  
þþt hūlē and than the kyng sayd to the preſtes .  
þþt But ye tel me who eateth al this meat:ye  
þþt Salwelē deed / than the preſtes sayd to the  
thene kyng . Let set this nyght before Beel : as  
wed moche meat as there was wont to be / & if  
it is Beel eateth nat: to morowe wyl we suffre  
.cha death / and if he eateth all to nyght: to mo-  
þþt he wyl we let ſee Daniel/ that lyeth falſely a-  
ſel / agaunt Beel/ and the kyng sayd to Daniel  
þþt what sayſt thou to theſe wordes: and Da-  
niel sayd I graunt well / and thā the kyng  
and made to leye on the auſter/as moche meat  
þþt as there was wonte to be/ and than whan  
reas the preſtes were gone out: Daniel tolde a  
þþt ryue and ſyzed the paument of the temple  
auſter full of aſhes/ and than the kyng and Da-

An exposition vpon.

Therefore me sancth that every man & weman shulde kepe them: that they worshippe no maner of ymage/for the dierd of god.

And it is written in the boke of Numeri the chyldren of Israel worshipped an ymage that hyght Belagoz/and therfore there were slayne of them.xviii.thousande.

And it is written in the chyldre boke of kyn ges there were among the chyldre of Isra el four hundred and fyfty culp prestes and fals prophetes/ the whiche worshipped an ymage that hight Baal/ i also they taught the people for to worshipe it: and therfore god closed heuen aboue/ that in thre yeres vi. monches cam no regne downe/ vnto the tyme that Elie the true propiете and the people with hym/had slayne four hundred and fyfty prestes and fals prophetes: and destroyed the ymage that hyght Baal and than on the same daye god gaue them regne ymough/that they grasse growed/ and thyz trees boze fruytes.

Also it is written in the boke of Daniel the.xiii.cha. In Babylon were sceturp prestes/ and they worshipped an ymage that hyght Beel / i also they taught the kyng and the people for to worshyppe hym / and they sayd that the ymage wold both eate and drinke/and they made euery day the kyng and the peple to worshype it / and offre to it a great quantity of bread and of wyne and fleshe / and they had a pppuer wey vnder the aul-

ter: and

the x. comauendementes.

ter: and stale it away by nyght et eat it the selfe/ and thus they begyled the kyng and the people many percs vnto the tyme that Daniel cam into Babylon / and than on a day the kyng toke Daniel with hym and wente vnto the temple for to worshipe Beel he fel downe and worshipped it / and Daniel stode and loughed/ and the kyng sayd to Daniel/ why laughest thou/ & Daniel sayd what is this that ye worshipe/ & the kyng sayd it is my god . And Daniel sayd nayc/ and thā the kyng sayd/ thou knowest nat what meate he eateth every day / and Daniel sayd/ for sooth he eateth never meat: for it is an ymage made with mannes hande/ and it is cley within and brasse without . And than the kyng sayd to the prestes . But ye tel me who catcheth al this meat: ye halbe dead / than the prestes sayd to the kyng . Let set this nyght before Beel : as moche meat as there was wont to be/ & if Beel catcheth nat to morow we wyl we suffre death / and if he eateth all to nyght: to morowe let slise Daniel/ that lyeth falsohely agaynst Beel / and the kyng sayd to Daniel what sayest thou to these wordes: and Daniel sayd I graunt well/ and thā the kyng made to leye on the auerter/ as moche meat as there was wonte to be/ and than whan the prestes were gone out : Daniel tolde a ryue and sytted the paument of the temple full of asches/ and than the kyng and Da

An exposition vpon

nicl went out of the temple / and locked the  
dores and sealed fast the lockes and thā af  
terwardc the prestes and theyr wyues and  
also theyz chyldre went into the temple by  
myght by the wape that they hadde vnder  
the aulter / and they ate and bare away the  
incate every deel / and on the morowe the  
kyngc and Daniel cam into the tēple / and  
therē they sawe many steppes of men and  
of women and of chyldre / and they sayd to  
the prestes / what steppes be these / i than  
Daniel shewēd the kyngc that the prestes  
had a wep vnder the aulter / i thā the kyng  
dyd sicke the prestes / theyz wyues / theyz  
chyldre quervchone / i destroyed Beel / che  
the tēple / for this cause Daniel was put  
into a pytē of Lions / i god kept hym that  
the Lions dyd hi no harme / i brought hym  
saucly out agayn of the pyt. And also wor  
shiptal frendes it is written in the boke of  
Deute.iii.chap. where Moses taught the  
people of Israel and said: kepe helselp your  
soules / for ye sawe no more of similitude / in  
that day that god spake to you i the mount  
of Synat fro the myddel of the fyre : least  
ye shulde haue ben decepued therin . For  
to haue made you any maner of ymagerie  
ymage of any man or woman or any ymaz  
ge of any beest that is i erth aboue / or any  
ymage of any fowles that sleeth vnder he  
uen /

the x.comaundementes.

men/or for to make any pimage of any crea-  
pyng creatures that mewch in erth cyther  
to make you any pimage of the fyshes that  
moue in waters vnder the erth / cyther to  
kesse vp your pien to heuen there to se the  
sunne and the monc and all the sterres of  
heuen/ and if ye worshippe any of these cre-  
atures cyther loue them : ye ben in errore  
deceyued. For our lordc god hath made  
all these creatures in seruage to all men  
that ben vnder heuen. Adere frendes  
this that ye haue herde / is the letter the  
whiche the holy gholte hathe spoken by  
his prophetes/ that the letter sayth that it  
is errore and deceyte to worshippe any cre-  
ature that euer god made: than me semeth  
that it is moche more errore to worshippe  
any pimage that a man maketh . And it  
is written in the boke of Deutronomi the  
xxvii.chapitre . Cursed be that man that  
maketh hym any graue pimage of any wo-  
chen thynges/ for it is an abomination to  
god the werke of his hande . Also it  
is written in the boke of Jeremie the pro-  
phete; all tho goddes that made nat heuen  
and erthe : they shulde be destroyed from  
the erthe and from all that is vnder the he-  
uen . Also it is written by the prophete  
David in the saulter boke . Confounded  
ben all those that worshippen any grauen

W.iii. pimage

In exposityon vpon  
ymage or toyen the in any similaeris/ that  
is to say/ of theyr ymages . This that  
ye haue herde is the shewyng of the gronde  
of the skyl/ & of the reason/ and of the mea-  
ning/ and of the declaracion of the fyrist co-  
maundement of god/ and the fyriste it is of  
the fyrist table/ and thus in this wypse it en-  
deth without any more .

**H**ere begynnyth the seconde comaunde-  
ment of god/ & the seconde it is of the fyrist  
table whare god sayth thus .

**T**'hou shalt nat take the name of thy  
lorde god in vayne / for god wyll nat  
haue hym vpponysched that taketh the na-  
me of his lorde god in pdel . This is the  
letter:and this comaundement forbedeth all  
maner forsweryng . And it is written in  
the boke of Exodi ye shall nat sweare by no  
strange goddes names/ ne that there be no  
suche wordes herde of pour mouthes/ this  
is the letter/ and this techyng that ye shuld  
not sweare by nothynge .

Also it is written in the gospel of Matth .  
the. v. chapitre . Christ sayth thou shalt nat  
sweare by nothynge/ for thou shalt nat swere  
in heauen:for it is the trone of god . Ne by  
erthe:for it is the stoole of his fete . Ne by  
Iherusalem:for it is the cyte of a great kyng .  
Ne thou shalt nat sweare by thyng haed:for  
thou mayste nat make an heer therof nev-  
er wyrte nor blake / but by pour worde  
ye/ye/

the x. comandementes.

ye/ye/nay/nay/ and that ye say more than  
this is of yuell. And it is written in the  
boke of Esremic the fourth chapitre. ye  
shall nat swere by the lyuyng god / the whi  
che led you out of egypce: in ryghtuousnes  
in truth and in iudgement. And this is  
the letter that is to say in ryghtfull iudgement/  
that a man is comaunded cyther co-  
pelled to : but neyther fals ne ydel by no  
wyse. Also it is written in Deutronomii/  
the vi. chapitre / by the name of iude: god  
thou shalt nat swere. And it is wri-  
ten in the gospel of Mattheu he that swareth  
by hym that sitteth theron / he that sives  
reth by the temple: swereth by hi that dwel-  
leth therin: and he that swereth by the au-  
ter: swereth by all that that is theron.  
Also it is written in the booke of Deutro-  
nomii / thou shalt nat take the name of the  
lorde god: in an ydel thynge. For our lorde  
god wolde nat haue hym vnponyshed that  
taketh the name of the lorde his god i any  
wayne thynge. And it is written in the  
boke of Ecclesiastes a man moche sweryng  
shalbe fulfylled with wychednes and vry-  
iance shall nat passe from his house. And  
it is written in the booke of Leviticus. God  
lareth / thou shalt nat forswere the by my  
name / thou shalt nat desoule the name of  
thy lorde god. Also it is written in the  
booke of Dauid the xiij. chapitre. foliord

An exposition vpon  
Everyng is no vertue:but a dedly synne.  
**C**hise that ye haue herde is the shewynge  
of the gronde/ and of the reason / and of  
the meanyng/ and sumdel of the declaraci-  
on / and of the seconde comaunderement of  
god:and thus it endeth without any more.

**C**here begynneth the.iii. comaunderement  
of god / and the thyrd it is of the systre  
able and sayth thus .

**T**hou shalt haue mynde to halowe  
thy holydaye . vi . dayes thou shalt  
worke and do thy owne worfes/ for sothe  
tha . viii . day is the resting day of thy lord  
god / thou shalt nat do in that day seruile  
worke/ ne thy sone ne thy daughter/ ne thy  
seruauntes/ ne thy hādemayde/ ne thy worfes  
nesse/ ne thy straunger that dwelleth i thy  
house . For in . viii . dayes god made heuen  
and erth/ the see/ and al that is i them/ and  
in the . viii . daye ceased of his worfes and  
rested . And therfore he blessed the Saboth  
and halowed it . The Saboth is as moche  
to save, as reste . It is written in the boke  
of Exodi . vii . dayes thou shalt worke/ and  
the . viii . day thou shalt reste/ that thou may  
refresche thy selfe and thy chyldren and thy  
seruauntes and thy worfes beeles .

also

the x. comauementes.

Also it is written in Exodi the xxviiij. Chapitre. God spake to Moses & sayd speke to the chyldren of Israel : and saye vnto them . Loke that ye kepe myn holyday : for it is the signe betwen me and you and in the lypnredes of you / that ye knowe that I am lorde / that haloweth you / kepe my saboth / for sothe loke that it be holy to you / who cuer desoule hym : on death shall he dye / who cuer dothe any wroke in hym his soule shall peryshe from the myddel of the people . Sixe dayes ye shal do your wroke / in the seuenth dape / it is the holoday / that is reste and also holy to god .

All that done wroke on this dape / on death they shall dye . The chyldren of Israell if they kepe my Saboth / and halowe they it in theyr lypnredes . It is the couenant everlastynge betwene me and the chyldren of Israell / a signe without an ende . For sothe in vi. dayes our lorde made heuen and erthe the heire and all that is in them : and in seuenth dape he recited of his wrokes . Also it is written in the boke of Exodi the xxxv. Chapitre / all the people of the chyldren of Israel were gathered togyther : and Moses sayde to the these they ben that god comauanded to be done . vi. dayes ye shall do your wroke / the seuenthe dape shalbe to you reste and holynes in god / who so cuer that dothe any maner of wrokes in that same dape : he shall

An expositiōn upon

Malbe clayne / ye shall brenne no fyre this  
daye in al your dwellyng places: in the day  
of the Saboth/ that is to say the resting day  
Also it is written in the boke of Numeri:  
whā the chylde of Israēl were in deserte/  
they founde a man that gathered wode on  
the holy day: they brought hym to Mōses  
and Aarōn/ and to all the multytudē of  
the people / and they wiste nat what to do  
with hym/ but put hym into pylon. And  
god sayd to Mōses/ this mā on deth Mal  
bē/ and they led hym forth without the ta  
bernaclē and stoned hym to deth/ and the  
sentence was fulfylled as god comauanded  
And it is written in the boke of Erodi:  
God reyned manna to the chyldeyn of Is-  
rael/ and they werc boden that they shuld  
gather euer more on the . vi . daye for the  
vii. day/ and that eury man holde hym in  
his house/in the Saboth: i go nat out there  
of. And it is written in the boke of Icul  
sic the .xxv. chapitre. God bēd the chyldeyn  
of Israēl / that in the . vi . yere that they  
shuld tolē theyz crthe/ and kyte theyz bynes:  
and in the . vii . yere they shuld let theyz crthe  
reste/ and nerther ear ne sowe: ne kyte theyz  
bynes/ i ff that ye say what shal we eat in  
the . viii . yere/ i ff that we ear nat/ ne sow nat  
ne kyte nat our bynes: than I shal gyue my  
blessyng on your fruytes/ the . vi . yere / and  
ye shall lyue therby the . vii . & the . viii . yere  
wile that ye sawe and ear/ and gather your  
fruytes

the. x. comaunderementes.

This fruytes agaynst the nynthe yere. This  
say that ye haue herde is the shewyng of the  
ay grounde/and of the skye/and of the mea-  
ri : nyng/and somewhat of the declaracion of  
te/ the thyrd comaunderement of god/ and the  
on thyrd it is of the fyre table / and thus in  
y= this wyse it endeth without more .  
of

Here begynneth the fourth comaunder-  
do ment of god and the fyre it is of the ses-  
al conde table .

**W**orshipe thy fader and thy mother/  
that thou be of longe lyfe vpon erth  
that thy lordc god wyl gyue to the.

It is writte i the boke of Exodi. xix.  
who euer cursyeth his fader or his mother  
or cursyth them: on deth he shall dye . Also  
it is written in the boke of Leuitici / thou  
shalt nat open ne shewe the fylthe of thy fa-  
ther and mother: for it is thyne owne sha-  
me . Also it is written in the boke of Le-  
uitici God spake to Moyses saynge .

Speke to all the company of the chyldren  
of Israel:and say to them/that eche one of  
them diede his fader and his mother . Al-  
so it is written in Leuitici the. xx.chapitee.  
who euer cursyeth his fader or his mother  
on deth he shall dye . Also it is written in  
Deutro. cap.v worship thy fader and thy  
mother/as thy lordc god hath comaundered  
to the:that thou may lyue longe tyme/and  
well shalbe to the : in the launde that thy  
lorde

An exposition upon  
lorde god shall gyue to thc into possession.  
Also it is written in the boke of prouerbes  
of Salamon the. vi.chapte . My sonz kepe  
you the comandement of thy father/ and  
leue you nat vndone the bidding of thy mo  
ther/bynde you them in thyng heire busly .  
Also it is written in the boke of prouerbes  
the.x.chapte . A wylle chylde ioyeth of his  
father and a folyshe chylde is the sorrowful  
nes of his mother . Also it is written in  
the boke of prouerbes the. ix.chapte .  
who cuer tourmenteth his father or his  
mother : he is vnhappy / & worthy to haue  
Chame . Also it is written in the boke of  
prouerbes : who cuer curseth his father or  
his mother his lyfe shalbe quenched in the  
myddel of darkenes . Also it is written  
in the boke of prouerbes xxiii.chapte .  
Hearc thou thy father that begat the: & dis  
spile nat thy mother in her age . Also it  
is written in the boke of puerbes the. xxviii.  
chapte . who cuer take h awaie ought  
from his father or of his mothers goodes/  
and sayth it is no symme : he is partyner of  
manslaughter . Also it is written in the  
prouerbes of Salamon . The man that lo  
ueth wylledom/he ioyeth of his father .  
Also it is written in the boke of the puer  
bes the. xxx.chapte . The generacio that  
curseth the father/and blesseth nat his mo  
ther / the whiche semeth hym selfe cleane /  
and never the latter he is nat wayshen of  
his

the x. comandementes.

his fylthynnes. Also it is written in the boke of proverbes the xxv. chapitre / who ever scorneth his father and despiseth the byrth of his mother : the taucynes of the mounteyns shall dclue hym / and the byrdes of Eglyss shal eat hym. Also it iswitten in Ecclesiastici the iudgement of your father/hear ye my welbeloued sonnes : thus do that ye be sauad. God woz shippeth the father in sonnes / and the iudgement of the mother he shall seke into sonnes. Also it is written in the same chapitre. Ryght as a man ercouserthe hym : ryght so he is that worshippeth his mother / who ever worshippeth his father he shalbe ioyed in his chyldren. And who ever worshippeth his father : he shall lyue a longe lyfe / and who ever mysherrith his father he coldeth his mother and noyeth her. Be that dredeth god : worshippeth his father & his mother / as it were to lordes he shall serue to her that gendred hym and brought hym forth / in werke/in dede in worde and in all mekencs / worshippe thy father that there maye come vpon the the blessyng of god / the blessyng of hym that in the lasse daye: shall dwell. The blessyng of thy father stableth the house of the chyldren : Forsorche the cursyng of the mother - tourmeth vp so downe tho foundementes.

Be ioye

An exposityon upon

Be loye you nat in lypc of thy fader:for  
sothat is to the no loye:/but confusyon.  
for sothe the loye of a man is of the woy-  
lippc of his fader: and they shalbe with-  
out worshipe that worshipped nat his fa-  
ther. None susteyne the elderdom of thy  
fader:and sozowc hym nat in his lypc/ If  
he lacke wytte:suffre hym and despypse hym  
nat in thy vertue. Forsothe the almes of  
thy fader shall nat be i forgertyng:for the  
gylt of thy mother shalbe restored to the  
goodnes and into the ryghtwysnes it shal  
be iudged to the/ in the day of tribulation  
he shall chynke on the. Ryght as in a cleere  
daye whan the froste dowryth and the yse  
melteth away: ryght so thy synnes shalbe  
forsyd fro the. O howe yuell name is he  
that forsaketh his fader:and he is accus-  
tomed of god the whiche angreth his mother.  
Also it is writte in Eccle. the. vii. chapitre.  
The worshipe of thy fader and the sozow-  
c of thy mother forgette thou nat: by chynke  
the that thou haodes nat ben but thosow  
yem/ and yeide thou to them as they haue  
done to the. Also it is writte in the boke of  
Mose ca. xi. thou shalt haue thy mother i  
worshipe at the dayes of thy lyfe and thou  
shalt haue mynde what peryll she had for  
the in her wombe. Also it is written in  
Deutonomii the. xxvii. chap. God sayd to  
mosies. Cursed be that man that wor-  
shipped nat his fader and his mother ~

A his

the x. comauyndementes.

This that ye haue herde in the schwyng of  
the grounde/and of the skyll/s of the meas-  
uryng/and sumdel of the declaracion of the  
comauyndement of god / and the fyfte it is  
of the seconde tablc/ and thus here in this  
wysle it endeth without any more.

**T**hou shalt nat slee . It is written in  
the gospel of Iohān. The dyucl hath  
ben a mansleer fro the begynnyng. This is  
the letter/for fyfte he slewē him iclfe with  
synne:and all the aungels that consented  
to hym/also he slewē Adā and Ēve by his  
fals doctrine . Also it is written in the booke  
of Genesis the fourth chapt . howe Laym  
slewē Abel/and God said to Laym/wherc  
is Abel thy brother/and Laym said to god  
was I made keper of my brother/and god  
sayd to Laym/lo the boyce of the blode of  
Abel thy brother crieth on me fro the erth/  
for the erth hath opened his mouthe / and  
swalowed the blode of thy brother which  
thou hast shed with thyn hādes . And ther-  
fore cursed be thou aboue the erth:/ i whan  
thou workest in the erth : it shall nat gyue  
his fruyte. This is the letter/herby ye may  
wel wytte ye mansleers & spilleres of blode  
that ye ben accursed of god / and that the  
blode crieth euer to god / venciunce vpon  
you . Also it is written in Genesis the .ix.  
chapitee/ God sayd to Noe/Like ye spyl-  
no mannes blode:for who euer spylleth ma-  
nes blode shalbe spilled . Also it is wri-

An exposition vpon  
ten in the boke of Exodi the firste chapi.  
The kyngc of Egypce comaunded that all  
the chyldren of Isracl shulde be cast into  
the water and drenched: for that slaughs-  
ter that he sleweth thus the chyldren: dren-  
ched them without any gylt he was dren-  
ched afterwardc hym selfe and al his ooste  
within the reed see. Also it is witten in Ex-  
odi the.xxi.chapi. who euer smyterth a man  
and wolde slie hym: on deth he shal dye.  
Also it is witten in Deuterono. If a man  
slie an other nat hym willynge/ as if there  
stode thre men at the wode: & hewen downe  
trees/ and that one mannes axe fell downe  
out of the hewe/ and smote his neighbour  
to the deth: that man shalbe holden vngyl-  
ty. For it was nat his wyll for to haue smyt-  
ten hym. And therfore there were thre cur-  
teyne townes ordyned for to flee to that  
theyr lyues might be sauued fro the kyne of  
that man that was dead/ and he shulde be  
there i saue garde tyl it were declared that  
it was agaynst his wyll for to haue slayne  
hem. But who euer by hate and by awaie  
fleeth his neyghbour: & fleeth to one of the  
se townes before sayd/ ye shall take hi out  
egayne and slie hym: / and haue no mercy  
on hym/ and taketh awaie gylty blade fro  
you: & wel shalbe to you. Also it is witten  
in the boke of Numeri. xxxv. who euer spill-  
leth any innocentes blod: he may none other  
wyse be cleansed therof: but by spellynge of  
his

the x. commaundementes.

his owne blode. Also it is writte in the gos-  
pel of Math. Peter dwele out his swerde  
a smote of a mannes ere that hyght Mal-  
cuse: i Christe heled it agayne & sayd to Pe-  
ter put vp thy swerde agayn into thy shide  
for who euer wyl sée with swerde: with a  
swerde he shalbe slayne . Also it is written  
in **S**apiens. Ne wyl ye nat hyde no deth in  
the errour of your lyfe ne seke no spillyng  
of blode in the wokes of your handes. for  
why god made never deth/noz hath no ioy  
in lesyng any of them that lyue . Also it is  
written in **E**xodi. xxi. chap. who euer sleeth  
his neyghbour by ordinaunce or by awaite:  
take ye hym away from myn aulter & sée  
hym. Also it is written in the ii. boke of kin-  
ges / howe Joab slewe Abner the sone of  
Mer the price of Israel of the knyghthode  
in gyle & in deceyt. Also it is written in the  
ii. boke of kynges / howe Joab slewe Ama-  
sic the sone of Jethat the prince of the kny-  
ghthod of Juda in gyle & deceit. It is writ-  
ten in the iii. boke of kynges / howe **H**ala-  
mon sat i lugemēt: i bad Bonani / Joades  
son that he shuld sicc Joab / & ioab hiderde of  
this & fled into the tabernacle of god / & cau-  
ght the corners of the aulter i his hādes / &  
bonany bad hi come out / & he sayd he wold  
rat come out / and the kyng bad bonany he  
shuld go in & sée hym there: & he dyd as the  
kyng bad hi . By this text it semeth to me  
that what man slewe any man by awaite

L.ii. oꝝ by

An exposityon upon

þyþ decept/that there shuld no sayntuary  
saue him/this semeth to me right:saue bet-  
ter iudgement. Also it is written in the  
Apocalips the.xiii.chapi / who euer sleeth  
with swerde:with swerde he must be slayn  
Also it is witten i the Apocalips saynt Jo-  
han the Euangelist herde an Angell saye  
Lord god thou art ryghtfull that art and  
were/ and shalt come / thou shalt gyue the  
blode to dynke that spyll the blode of thy  
scruauntes , Also it is written in the fyfth  
pistic of Johan the.iii.chapitre/ who euer  
hateth his brother in his herte:he is a mæ-  
sicer . This that ye haue herde/is the Che-  
wynge of the grounde/and of the skyl/and  
of the reaso/and of the meanyng/ and som  
what of the declaracion of the.v.comaun-  
dement of god/and the seconde it is forsooth  
of the seconde table / and thus here it en-  
deth in this wylc without more .

**H**ere beginneth the.vi.comaundement  
of god/and the thyside it is forsooth of the se-  
conde Table .

**T**hou shalt do no lecherie. It is witten  
in the boke of Genesis/that Dyz-  
na Jacobs daughter wæt for to se straunge  
women play / and there cam a man that  
lyght Hichem: caught her + dyd lecherie  
with her/+ for that lecherie Hichem was  
slayne and his father and al the men of the  
towne that they were in,+ the towne was  
burnt.also it is written in the boke of Ro-  
mæs

the x.comaundementes.

meri the xxv.chapitre/the chyldren of Is  
rael dyden lecherie with the doughters of  
Moab/and there cam a man that hyght sy  
nees and sawe a man and a woman lye to  
gyther in lecherie: and he toke his swerde  
+ thrusste them both thosowe out theyz bo  
dies into the erthe/+ god could hym moche  
thanke therfore / and ordeyned hi therfore  
ever to be in name and i worshipe and his  
chyldreñ after him. Also it is writte in Deu  
tronomi/that if a man lye by a mayde in  
towne/who cuer may fynde them take thā  
and lede them to the gate of the towne and  
stone them to deth/ soȝ the myght haue cry  
ed in the towne after helpe and wolde nat.  
Also if a man meete with a damsel vnwed  
dyd i the felde and lyeth by her: he shal dye  
the damsel she shall go free/soȝ though she  
had cryed: the myght haue none helpe. Also  
it is written in Deuteronomi the .xxvii.  
chapit Cursed be he that lyeth by his w  
ifes mother/also cursed be he that lyeth by  
his syster,the daughter of his fathcr. Also  
it is written in the .iii. boke of kynges/ le  
cherie accombrad Salomon and made hym  
worshipe fals goddes. Also it is written in  
the boke of Oree the prophete / the spirite  
of lecherie disdayneth you. Also it is writ  
ten in Iudicium/ Sampson was begyled +  
slayne with lecherie . And it is written in  
Iudicium / there was a man and he had a  
wyfe and he brought her throughte a cytie

L. iii. that

An exposityon vpon  
that hyght Gabaon : the me of the towne  
roke her and laye by her : tyll that she was  
deed / for this lechorie there were slayne an  
hondred thousand me / and the towne was  
brent / and slayne al that were therin. Also  
it is written in the gospele of Mattheu.  
who so beholdeth a woman by entet to co-  
ueyt to do lecherie with her : he hath now  
done lecherie with her in his herte. Also it  
is written in the boke of puerbes the xxix.  
chapt. who euer noyseth lecherie he shal  
lose his heritage therin. Also it is written  
in the boke of Job: Job sayth . I haue  
couenant with myn eyen: that I shuld nat  
thynke on a virgine. Also it is written in  
Iudicum the. viii.chaystre. That Iedion  
and the chyldren of Israel whan they had  
disconnted Madian: they had of spoyleyng  
muche golde / and many ryche precious sto-  
nes and therwith they made them an E-  
phot and therin they had so great a delpte:  
that it is was called a great lecherie / and  
it fell to Iedion to a great myschief and  
to all the kynged of hym / Ephot is as mo-  
che to lave: as a preeke chesible. Also  
it is written in the boke of Tobie / the  
fourthe chapitre. There was a woman  
that hyght Sare: and she was wedded to  
seuen men / and there was a dyuel repnyng  
in the contre that heyght Almodeus: and  
ever he balsic theyr neckes in the fyfte  
nyght

the x. comaundementes.

nyght / or euer that they delyted with her.  
For they dyd wedde her more for the luste  
of her body / than they dyd for any maner  
cause of matrimonye. Also it is writte  
in the boke of Tobie the syxte chapitre.

There cam an Angell that hyght Rapha  
el to yonge Tobie: and sayd to hym that  
he shulde wedde the same Mare / and than  
yonge Tobie sayd to hym / I haue herde  
saye that the dyuell hathe power ouer al  
those that wedde her, And Raphael sayd  
to hym I shall tell you ouer what men the  
dyuell hath power. Ouer all such men,  
that do wedde theyr wifes by entent to ful-  
fyl theyr owne fleshly luste and delyte / and  
nat by the entent of Matrimonie / for to  
do and fulfyl the wyll of god / but to sue  
theyr owne luste and pleasure of the fleshe  
as it were hors and mules that haue none  
understandynge. Ouer all such the dyuell  
hathe power. Also it is written in the  
boke of Sapiens the fourthe chapitre.

To howe sayre they ben the chaste hynre-  
des with clercenes: for the memoriall of the  
is without deth before god.

This that ye haue herde: is the she-  
w yng of the grounde / and of the skyde /  
and of the reason / and somdell also of the  
declaration of the syxte comaundement of  
god / and the thynde it is forsooth of the xi.

An exposition vpon  
table/and thus here it endeth without any  
more.

Here begynneth the seventh comaundement of god, and the. viii. it is of the secōde table.

**T**hou shalt do no thefte. It is writte in Exodi/ who euer stelth a mā and sellēth hym: he shalbe condempned gylty & slayne. Also it is writte in Exodi / the. xxii. chapi. who euer stelth a shepe or an oxe/ & sleeth it or sellēth: he shall restore agayne 5. oxen for one oxe/ and four shepe for one shepe. If that a thefe breke an house and undermyne it/ if the thefe be fōude: and he smythe hym with a wōnde that he is deed therby: the smyther shal nat be gylty of mā slaynē. If he do smythe hym thus after the sunne rylyng he hath done manslaughtēr and he shalbe gylty and slayne. Also it is written in Deuteronomij the. v. chapi. Thou shalt nat stel. Also it is written in the gospel of Iohan/ howe Christe sayth / who ever cometh nat into the shepefolde by the doore/but goeth in by an otherwre/ he is both a nyght thefe and a day thefe . For a thefe cometh for nothyng elles : but for to stle/slice/and leese. Also it is writte in the boke of Ezee the prophete the iii. chapitre: There is no truthe in the erthe / no mercry/no knowyng of god in erthe:but cursyng and lyeng and manslaughter and thefes and spouschyeche . Also it is written in

the. x. COMAUNDMENTES.

ten i the boke of Jesuc . what tyme Iosue  
cam into Jerico all the oost went aboue  
the cytie. vi. dayes and bare the the arke al  
god/and the. vii. day the walles fel downe  
and god bad Iosue that every man shulde  
go into the house that was agaynst his  
heed and sée man / woman/chylde + beste/  
but take none of the goodes . But there  
was a man of the kyngre of Juda that  
hyght Macoz/and he stalle a precious cloth  
and a cercle of golde and hyd it / and there  
was an other cytie fast by that hyght Hay  
and Iosue and his oost went thereto to de  
stroye the towne/ and the me of the towne  
came out on them / and slewē of them. xxx.  
men/and the other fledde. And than Iosue  
and the elder people of the chyldren of Is  
rael fel to grounde : + icyden duse on they  
heddes/and dyd aske god why they ene  
mics:had ouercome them. And god sayd  
one of you hath stolē agaynst my byddynge  
And therfore I shal never stonde with you  
tyl that ye haue slayne him that stal the sa  
me thyngē/and than they sought out Ma  
coz of the kyngre of Juda / and they tolle  
him and his wyfe and his chyldre and his  
bestes and stoned them to deth / and toke  
the cloth + al the good that he had + bren  
it/and than they went to Hay: and wanne  
the towne anon/this is the lettre: and ther  
fore ye muste be ware that ye stelle ryghte  
nought:lest god wold do vengerance on you

L.v. as he

## An expositiōn upon

as he dyd on ~~Macor~~. Also it is written in  
Leuitici the xviii. chapi. How god spake  
to Moyses and sayd. Speke to al the com-  
pany of the chyldren of Israel: and say to  
them that they do no thyfte. Also it is writ-  
ten in Eccl the xxii. If a thefe be founēn  
that he stelē he shall pay the double agayn  
as if he may nat he shalbe for to pay þe  
he hath stolen. Also it is writte in the booke  
of zacharie the prophete / zacharie syeth a  
a booke flyeng in the eyer / that was. xx. cui-  
bitus of length and ten of b̄ede / þe axed  
the aungeli of god what it myght be: þe aungeli  
sayd to hym / it is the curse of god  
that goethe to all thefes houses that for-  
swerc them by the name of god / therfor be  
þe ware that þe stelē nat / ne forswere you  
nat by the name of god: leste the curse of  
god come on you. This that þe haue herde  
to the shewyng of the grounde / and of the  
skyll / and of the reason / of þe meanyng /  
and sondell of the declaracion of the vii.  
comauendement of god / and the fourth it is  
of the seconde table / and thus here in this  
wysse it endeth without moze.

**H**ere beginneth the viii. comauendement  
of god / and the v. it is of the ii. table.

**T**hou shalt nat speke fals witnes a-  
gaynst thy nyghbour. It is written  
in Eccl the xi. chapi. Lyeng men shall nat  
be in mynde of god. And it is writte in the  
gospel

the .x. comandementes.

gospel of Iohan / Christe sayth that the deuyl is a lyer: and father of lyers : This is the letter and hereby it semeth to me that al maner men and women that lyeth he dyuels sondes & doughters . Also it is written in the boke of Iapiens / the mouthe that lyeth fleeth the soule . Also it is written in Deutrono . If there stande a fals witnes agaynst a ma accusyng hym of wickednes they shall stande before oure lord in the syght of prestes / and of the iuges that ben in those dayes / that they besly scha the sothe of the sentence / and as sonc as they fynde hym that spake fals wi:nes agaynst his brother: they shall do to hym the same Payne that he thought to do to his brother and taketh away wickednes fro you / haue no mcrey on hym / but lyfe for lyfe / eye for eye / tooth for tooth / hande for hande / fote for fote / thou shalt yelde / this is the letter . Her by it semeth to me that god hath ordeyned to every man the same Payne that he wold do to his neyghbores . Also it is written in the boke of Daniel the prophete the .xi. chapi. how .ii. prestes bare fals witnes against Susanna a woman: and god sauued her and ordeyned the same Payne to them that they ordeyned to her . And it is written in Exodus the .xxiiii. chapitee , God layd to Moyses / thou shalt nat take the voyce of a lyer: ne put forthe thy hande for to swere falsly for a wicked ma . It is written in the chypte

An exposition vpon  
Childe boke of kynges the. xxii. chapitre.  
God axed who shulde begyle kinge Achab  
and the dyuel said / I wyll / and god axed  
wherin/and the dyuel said I wyll be a spi-  
rite of lyeng i his fals propheteis mouthes  
and so he begyled the kyng in the fals pro-  
pheteis mouthes. Also it is written in the  
boke of propherbes the. ix. chapitre, Fals  
witnesse shall nat be vnpunished: & he that  
speakest lesynge: shall nat scape mischiefe  
he that hateth lesynge : kepereth his soule  
well. Also it is wittē in the prouerbes the  
xvi. chapitre/ who euer gathereth treasours  
with a lyeng tonge he is wary/pdell / and  
puel. Also it is wittē in the prouerbes the  
xvi. chapitre/I fals witnesse shalbe loste.  
Also it is wittē in the prouerbes the. xxix.  
chapitre . The prince that wolde gladly  
hear lyeng wordes,hath al his officers wi-  
ked men. Also it is wittē in the prouerbes  
the wyseman prayed god aboue: that he  
shulde brynge vanite and lyenge tonges  
farre away fro him. Also it is wittē i eccl.  
iii. Ne take thou nat to do against thy  
wil:ne against thy soule lye thou nat. Also  
it is written in Eccl. Loue thou nat lyeng  
against thy brother/ nor against thy frende  
do the same. Ne wyll thou nat lye no ma-  
ner of lyenge for the busines therof is nat  
good. It is wittē i the sauter boke. Thou  
mannes sonne of harde herte: wherto lo-  
uest thou vanite and speakest lesynge. Also

the. x. comandementes.

It is written in Eccle. the. xv. chapitre. Eng  
eng men haue no remembraunce of god.  
Also it is written in the boke of Hieremie  
the prophete the. xx. chapitre. Hieremie sayd  
to Falso; the preste, thou Falso; & all that  
dwelleth in thyne hous shalbe taken pri-  
uers to Babilon: there thou shalt dye thou  
and all thy frendes to the whiche thou hast  
profecied a lesyng. Also it is written i the  
boke of Hieremie the prophete the. v. cha-  
pitre. There ben wonders and marueyles  
made on the erth for they profecie lesyng:  
and the prestes betwix them handes to gether  
my people why loue ye suche thynges.  
Also it is written in the first epistle of Jo-  
han. He that sayth that he knoweth god/  
and kepech nat his comandementes is a  
lyar: and the truthe is nat in hym. Also it  
is written in the first episticle of Johan. He  
that sayth he loueth god & hateth his bro-  
ther: is a lyer. Also it is written in the sau-  
ter boke. psal. v. Loerde thou hatest al them  
that loue wickednes / and thou shalt lese  
all that speke lesyng.

This that ye haue herd is the shewyng of  
the grounde and of the skile and of the rea-  
son and of the meanyng and sondel of the  
declaration of the. viii. comandement and  
the. v. it is forsooth of the seconde table/  
And thus here in this wyse it  
endeth without any  
more.

Cypres

An exposition vpon

Here begynneth the ix. comaunderment  
of god & the vi. it is forth of the seconde  
table.

**T**hou shalt nat couert thy neybours  
house. It is writte in the boke of Isai  
the prophete / wo be to you that bynden  
houses to houses and feeldes to felde and  
couple them to gyther. Also it is writte in  
the boke of Deuteronomii / thou shalt nat  
desyre thy neybours house ne his feilde .  
Also it is written in Deute. posse thou nat  
the termes of thy neyghboutes : that they  
have had byfore the . Also it is written in  
Deute. xxvii. Cursed be that man that pas-  
seth the termes of his neyghboutes. Also  
it is written in the boke of kynges . There  
was a kyng of the chylde of Israel that  
hyght Achab / and he dwelled in Samarie /  
and there was a man dwelling farr by hym  
that hyght Naboth Israelite . And he had  
a faire vynarde / and it stode nigh the  
kynges palays : & therfore the kyng wolde  
have had it / and Achab the kyng  
sayd to Naboth Israelite / gyue my thy  
wynarde: & I shall gyue the a better ther-  
fore: or els alioche syluer as it is worthie /  
for it is nigh my Palayce : and therfore  
I wolde have it / and Naboth sayd  
it is my fathers heritage and I wolde nat  
sell it ne cheunge it away . And than the  
kyng wroght and wente home and  
layde

the x. comandementes.

layde hym dwyne on his bedde and turned  
his face to the wall and woldre nat eate.  
And thā Isabell the queene cam in: & axed  
the kyng what hym clyed, and the kyng  
sayd, I haue spoken with Naboth Israe-  
lite for to haue his vneyarde/ and he said  
god forbyde me that I shulde scl away my  
fathers heritace: or chāge it for any other/  
than sayd the queene. Take me the ryng  
of your synger and I shall gyue the that  
vneyarde/ and thā the kyng toke her his  
ryng / and thā she wrote a letter to a fals  
Judge that was dwellyng in the towne:  
and sente it hym and gold therwith. And  
she wrote two letters to two fals witnes-  
ses & sent them gold therwith. And the sen-  
tence of these two letters was / that they  
shulde saye that Naboth had cursid god &  
the kyng. And the sentence of the Judges  
letter: was that he shulde dampne hym to  
deth / and afterwarde they dyd so in dede/  
and they lette stone hym to the deth with  
stones: and houndes dyd socke his blode.  
And than they sent word to Isabell the  
queene: and she went & tolde it to the kyng  
and bad hym be merci and eate fast & drynk  
for Naboth is deed/ and than the kyng a-  
rose anone and made hym merci: and toke  
the vneyarde to hym into possession / and  
Elias the pphete was dwellyng i a mouȝ  
faſte by/that men called Carmele/ & the aȝ  
gel of god cam to hym & sayd/ Elias go to  
kyngs

**In expoucion vpon**

**Kynge Achab/ and saye to hym these wordes/ thus sayth almyghty god to the kynge Achab/ thou hast let slie Naboth to haue his vnyarde: and hondes haue soaked his blode/ and thus sayth god to the . If thou dye in towne / houndes shall eate the . If thou dye in the felde : the soules of heuen shall eate the: and there shall never none of thy kynglyue so longe : tyll they be so olde thus to agylte god. And god sayth by Iesabell/ that houndes shall eate her/ and after warde the sentence was fulfylled: ryght as god sayd. This is the letter / herby ye may well take ensample to be ware that ye put no man from his house ne his lande with wronge: leste there fal suche an puel to you as therre dyd to kyng Achab and Iesabell his queene .**

**C**hrist that ye haue herde is the shewing of the grounde and of the skyll and of the reason and of the meaning and somdcl of the declaracion of the .ix. comaundement of god: and the .vi. it is of the seconde table: thus here in this wyle it endeth without any more.

**C**here begynneth the tenth comaundement of god/ and the .vii. it is of the secōde table .

**T**hou shalt nat desyre the wyle of thy neigboure/ ne his man seruaunt/ ne his woman seruaunt/ ne his oxe/ ne his asse/ ne any thyng that is his. It is written in the

the x. comandementes.

the boke of Deuteronomii the. xxii. chap. i.  
If a man lye by an other mans wyfe: both  
thalbe deed/ and taketh away the puel fro  
you . And it is written in the puerbes the  
vi. chapitre/ whether a man may hyd syer  
in his bosomie: and brenne nat his clothes/  
or to go on hote coles and brenne nat his  
feete/ the same wyse whan a man goeth to  
his neybours wyfe/ he is nat cleve whā he  
couched her . Who that is a spouse breker  
for the delyte of hit herte: he begylleth hym  
selfe and desciueth his owne soule. Hha-  
tme and vplonie he gathereth to hym selfe:  
and the represē of hym shall nat be done aw-  
ay. For the enuye that he hathe to lye by  
his neyghboures wyfe / noȝ god wyl nat  
spare hym in the day of remaunce. Also it  
is written in the boke of Sapientia the. vii.  
chapitre / the soncs that ben begotten in  
spousebreche shalbe brought to shorte ende  
and the sedes of the wicked men shalbe de-  
fouled / and though they haue longe lyfe  
at nought they shalbe accounted : and the  
last ende of their lyfe: shalbe without wops  
whiche/ though they be gylyty: they shal haue  
no hope/ in the day of knowyng: they shal  
haue no spcche. Also it is written in the se-  
conde boke of kynges the. xi. chapitre. On  
a daye Dauid walked on a sole chambre:  
and he sawe a woman washe her legges  
at the well/ and the woman was wonder-  
fayre/ and he sent for to wyre what womā

D. i. it was

An exposityon vpon  
it was. And it was tolde to hi that it was  
Bersabe Uries wyfe: and thā Dauid sent  
after her. And whan she was come to hym  
he lay by her / and she concuced a chylde  
by hym/ and thā Dauid sent to Joab that  
was with his oost i the felde: and bad hym  
sende Uriie Ether to Dauid/ and Joab set  
Uriie Ether to Dauid / and Dauid axed  
Uriie how Joab dyd: & hōwe it was with  
his oost & bad Uriie go home to his house  
and make hym myr with his wyfe/ than  
Uriie went forth and leyde hym to slepe be  
fore the kynges gates/ and on the morowe  
it was sayd dauid: y<sup>e</sup> Uriie wold nat go in  
to his house; than Dauid sayd to Uriie/ a-  
byde here all day and to nyght: and I shall  
sende the forthe to morowe/ and on the mo-  
rowe Dauid wrote a letter and sent it by  
Uriie to Joab and the letter sayd. Take  
Uriie and sce hi ther that is strengest fyght  
that he may be slaync / and whan Dauid  
herde tell that Uriie was deed: he toke Ber-  
sabe to wyfe . Also it is written in the.ii.  
booke of kynges the.xii.chapitre . God sent  
Nathan the prophete to Dauid . Ccll to  
me a iugement of .ii. men: that dwelld in  
one towne/ the one was a ryche man/ & the  
other was a pore man/ the ryche man had  
oxen and many shēpe with al/ and the pore  
man had no more good but one shēpe/ and  
than came the straunge man to the ryche  
mans

the .x. comandementes.

mannes house/and he wolde nat take none  
of his owne shepe to make hym a feest ther  
with:but he toke of the poore mannes shepe  
for to make a feest therwith / and David  
was wroth agaynst that man and sayd.  
By the lyuyng god he is the sone of death  
that dyd so and he shall paye. iiii. Shepe and  
nat be spared/than sayd Nathan the pro-  
phete to David/thou art that man/ & thus  
sayeth the lord god of Israel/ I annoynted  
the kyng on my people: I kept the fro the  
handes of Saul/and I gaue the the house  
of thy lord:and yf al this had ben to lyttel  
I wolde haue gyuen the moche more/ther-  
fore why dispysest thou the worde of god/  
and doste this ouel in his syght/ thou hast  
let mee krie of Ether and taken his wyfe  
to the/and therfore manslaughter shal nat  
go from thy house withouten ende. It is  
written in the seconde boke of kynges the  
xiiii.chapitre. Now I shall tell you what  
wo and sorowre David had for his spouse  
breche/the sone that Bersabee had concey-  
ued:was dead therfore. Also Nathan his  
sone lay by Thamar his syster / and ther-  
fore Absalon his other sone slewe Ramas  
and Absalon toke David his fathars kyng-  
dome and wente into Jerusalem and lape  
by ten wyfes of his father & desouled them  
in the syght of al the people/ & this sorowe

D.ii. shas

**A**n exposityon vpon  
that ye haue herde : hadde Dauid for his  
spousebreche and moche more / and therfor  
be ye ware that ye do no spousebreche leste  
to you befall a worse thyngc therfore .

**C**his that ye haue here nowe herd is  
the shewyng of the grunde / & of the shyll /  
and of the reason / and also of the meas-  
uryng / and sumdeel of the declaratiō of the  
x. comamndement of god: and the. vii.

it is forsooth of the seconde table  
and thus here in this wyse  
it endeth without  
any more .

**H**ere begynneth the charge of the x. co-  
maundementes of god / and who that wyll  
come to the blesse of heuen muste knowe &  
kepe these. x. comaundermentes of god . For  
these comaundermentes of god ben the hygh  
waye to heuen : it is the hygh waye that Je-  
sus Christe went hym selfe : and taught it  
to his Apostles and he that goeth besydes  
this waye : goeth nat the way to heuen / but  
the way to curialstyng deth . And nat as  
David sayd / lorde I haue runne the waye  
of thy comaundermentes / and as the  
boke witnesseth in this charge  
of these comaundermen-  
tes that sien here  
and thus it be-  
gynneth .

the x. comaunderentes.

**E**OR **S**alamon sayth. Dzedē god and  
kepe his comaunderentes: for that  
eche man is made to/they ben our charter  
of the heritāge of heuen: for Baruch the p-  
phete sayth. Hear thou Israel the comau-  
dementes of lyfe/this is the comaunderen-  
tes of god and his lawe that is withouten  
ende/all that holde it shal come to lyfe and  
they that forsake it: shal go into deth with  
out ende/these comaunderentes be the kyn-  
ges hygh way to heuen that David speketh  
of/and sayth. Lorde I haue runne the way  
of thy comaunderentes. Also Christe sayd  
to a man that axed hym the way to heuen:  
If thou wyl entre into lyfe: kepe ye the co-  
maunderentes/for as Salamo sayth. He  
that kepereth the comaunderentes of god/  
kepereth his owne soule / for it is an helfull  
sacrifice to take hede to the comaunderen-  
tes of god/as the wyse man sayth. For all  
only he loueth god: that kepereth his comau-  
nderentes/as Christe sayth. If ye loue me:  
kepe my comaunderentes/ and he that ke-  
pereth them: he it is that loueth me. And he  
that loueth nat these promises: is cursed  
of god/for Paule sayth. who ever loueth  
nat our lorde Jesu Christe be he as accur-  
sed in the compyng of our lorde Jesu christ.  
And also David sayth: cursed be they that  
bowe away from thy comaunderentes.  
But agayne he saythe / blessed be the man  
that dzedeth the lorde: for in his comau-  
nderentes

The charge of the  
dementes he shall wynne full moche/ ther-  
fore haue thy thoughtes in the promesses  
of god and in his comandementes be thou  
moche busye as the wyse man byddeth.  
Thus it was sayd to Abrahā & to his sede  
for the loue of heuenly swetnes and for the  
bitternes of helle to his people/ therfore be  
ye busye wakynge on theyr helth/ for thou  
Malt yelde rekenyng to our lord god: for  
all men so get to the / to all whiche ben in  
thy house shewe thou/byd thou/comande  
thou: couisayl to them that they kepe them  
selfe fro ppyde/fro bacbytyng / fro fornicati-  
on/ eyther lecherie/fro wjathe/ fro swer-  
tyng/ and fro couetyse which is roote of al  
ynges/as saynt Paule sayth/he that hath  
nat rute eyther busynes of his and moste  
of his holy eyther of his meyne:hath reny-  
ed the fayth of Chрист / and also is worse  
than an heyden man. And therfore as saint  
James writteth in his epistle / eche man  
kerne fyste and do in dede hym selfe / and  
after that excyte he and moue he other to  
do the same that is to kepe the comandementes  
of god/and no man be negligent to  
serve them: for dide of the sentence that god  
sayth in his law/yl thou shalt nat hear the  
voynce of thy lord god/that thou kepe and  
do in dede his comandementes:all these cur-  
synges shal come on the and take the/ thou  
Malt be cursed i selde:cursed shal thy berne  
be and all thy other relynges / cursed shal be

the x. comaundementes.

the fruyte of thy body: and the fruyt of thy  
lond/ the droues of thyn oren/ & the flockes  
of thy shepe/cursed shalt thou be goyng in  
and goyng out/ god shall brynge vpon the  
hunger and blame into al the werkis that  
thou shalt do: tyll he destrope the twyftly /  
for thyne owne wicked fyndynges/ in whi  
che thou hast forlaken hym/god shall bryng  
in vpon the pestilences/ and he shall smyte  
the with nedynes/ with feuer/ with coldes/  
with heete/ with corupte eyer/ and he shall  
pursue the tyll that thou peryshe. And yf  
thou shalt hear the voyce of thy lord god  
that thou kepe and do in dede all his co-  
maundementes / he shall make the hygher  
than all folkes that dwell on erth / and all  
these blesynges shal come on the and take  
the : yf thou kepest his comaundementes  
thou shalt be blessed in felde/ blessed shalbe  
the fruyt of thy body/ and the fruyte of thy  
londe: the fruyte of thy bestes/ and the floc-  
kes of thy shepe / blessed shalbe thy bernies  
and all thyne other reykis / blessed shalt  
thou be goyng in / and goyng out/god shal  
sende the blesyng on thy scleres/ and vpo  
the werkis of thyne handes / yf thou kepe  
his comaundementes of thy lord god / and  
goest i his wayes/ al the people of the erth  
shall se that the name of god is called vpo  
of the & they shal greatly dred and fear the/  
than our lord god shall open heuen his

D.iii. beth

### The x. veniaunces

bleste tresoure that he gyue reyne to thy  
lande in his tyme / our lord shall ordeynre  
the in the heed that thou shalte be euer ab-  
ouer and never vnder if thou kepest his co-  
maundementes / and that al men and wo-  
men may haue grace truely to kepe these  
promyses of god / and therfore thoro we fles  
these cursynges / and haue the blesynges .  
And euer to be aboue in vertues and never  
vnder in synne / and after that to reyne ab-  
oue the blesse euerlastyng with our  
lorde Jesu Christe and his holy  
thousandes into woldes  
of woldes .

Amen .

**H**ere foloweth the x. veniaunces of Eg-  
ipte / for brekyng of the x. co-  
maundementes of god .

**E**n brekyng of the fyfte comaundement / god turned al waters of Egyp-  
tē both freshe and salt into blode . For bre-  
kyng of the seconde comaundement / god  
multiplied frogges vpon all the lande of  
Egypce in houses vpon mennes beddes / &  
upon her meates and drynkes saue wherc  
the chyldyn of Israell were . For brekyng  
of the thrid: comaundement / god turned  
poudre of the erth to waspes ful greuous-  
ly syngynge vpon all the lande of Egypce .  
For brekyng of the .iii. comaundement god  
sent of all kynde of flyes / dogge flyes and  
other

## of Egypce.

other. For bickynge of the. v. comaunderement / God sent pestilence vpon theyz bestes. For bickynge of. vi. comaunderement god sent botches/byles/and bleynes. For bickynge of the. vii. comaunderement/god sent thondres havyng and lyghtnyng that destroyed all the grene fruyt man and beste that was in the houses of Egypce. For bickynge of the viii. comaunderement/god sent a great multitude of locustes / that destroyed all the grene fruytes that the lyghtnyng had lefte. For bickynge of the. ix. comaunderement/ god sent palpable thyke derknes that in .iii. dayes no man myght se neyther moue him selfe fro the place that he was in. For bickynge of the. x. comaunderement/god slewe al the syste gotten both of men and of bestes in all the lande of Egypce.

## ¶ Here ensuethe the. vii. deadly synnes.

¶ Pypde/wrath/and enuye/ben synnes of the fende. Louetysse and auaryce/ben synnes of the wrold. Glotony slouth and letcherie/be synnes of the fleshe : and these ben the large wayes to hell / & many passe by them to hell: for they wyll nat busye the to knowe & kepe goddes comaunderementes.

## ¶ These ben the. vii. vertues that ben re medies agaynst the. vii. deadly synnes.

**I**f thou haue ben a proude man: leue thy pypde and be nowe meke/for good  
makenes is vertue agaynst pypde. If thou  
haue ben a wrathful man:leue thy wyath.  
And yf thou haue ben an envious man:leue  
thy envie/and be nowe full of charite/for  
charite is vertue agaynst envie. If thou  
haue ben a slouthfull man:leue thy slouth  
and be nowe busyl in good werkis. for ho  
ly busynes is vertue agaynst slouth. If  
thou haue ben an auarous man and a co  
uetous man:leue thy couetise and be now  
large in geuyng almes dedes to them that  
haue nede/for good largenes of almes des  
des is vertue agaynst couetise. If thou  
haue ben a gloton or a dronken man: vse  
nowe measure and sobernes. For sobernes  
is vertue agaynst glotony. If thou haue  
ben a letchcrous man: leue thy soule luste  
of the synne of letcherie/and be now chast.  
For chastite is vertue agaynst letcherie .  
And therfore praye to almyghety god for  
grace to withstande synne: and to vse ver  
tues/and truely to kepe the comaundemen  
tes of god/and this is the ryght way to he  
uen: and the stryght waye that le  
dethe the holy soules to that  
gloriosus iope. Amen.

**C**These ben the v.bodely  
wittes.

**H**earpnyg/scyng/smellyng/tastyng/and  
touchyng. Royng maketh men sone  
fall from the comaundementes of god: th  
dore

both entryng of the synde at the. v. wyndo  
wes of the soule/as to hearyng a man syn-  
neth whan he leueth wylfully to hear the  
lawe of god/and delyteth hym to hear fa-  
bles foly and soule wordes. The seconde/  
whan his eye is vnstable beholdyng dy-  
uers thynges and lustes:wher c thoro w he  
is tempted both to luste and to couetyse.

Fox who that hath a lyght eye and vnsta-  
ble: shall haue a derke soule and a synful.  
Fox saynt Augustyn sayth an unchast eye  
is the messenger of an unchast mynde.

The thyrd whā he thoro we delycate smel  
after his power fullyleth the luste of his  
fleshe. The fourth he synneth in tastynge  
whan he thoro we swete taste of meate or  
drynke ouer moche fedeth hym selfe/wher  
thoro we he is worse disposed to trauayle  
to scrue god. The fyfte he synneth in tou-  
chyng/whan he wylfully of his delyte tou-  
chyng the thyng that is defended by god-  
des lawe,

**C**These be the. v. goostly wyttes.

**M**ynde/Reason/understanding/ymag-  
nation and wyll. And who that wyll  
be saued/he muste chasice his wyttes/and  
reule them by reason of goddes lawe and  
and kepc the comauementes of god/and  
whan a man setteth his herte in his reule  
and foloweth in working therafter / than  
the spirite of the holy goost as I sayth/

Du hym

**S**HU ypm shall rest the spirite of wysdom  
and of vnderstanding / the spirite of cou-  
teyld and of strengthe / the spirite of hum-  
yng and of pitie / and the spirite of dzedes  
of god shall fulfyll hym.

**C**These ben the . vii . werkes of bodely  
mercy that ensueth / and as there ben . vii .  
werkes of bodely mercy there ben . vii . wer-  
kes of goostly mercy: and these loueth god  
more / as he loueth the soule more than the  
body for it is better. But for bodely wor-  
kes more knownen to vs than ben goostly  
werkes: therfore begynn we at these bode-  
ly workes for so doth the gospell of Mat-  
then the . xxv . chapitre . Christ sayth  
whan he shal come at the day of dñe ther  
shalbe gathered byfoze hi al folke / he shall  
departe them a twynne / as heerdenien do  
sheep from goates. Sheep that shalbe sauued  
on his ryght syde / and goates that shall be  
dampned: shalbe on his lyfte syde / and than  
he shal say to these that shalbe sauued: come  
ye my blessed fader chyldyn / and take ye  
the blysse of heuen that was ordeyned to  
you: byfoze the woldē was made / and for  
þcause of this blysse Christ calleth by oþ-  
ðre . vi . werkes of mercye wherby they shall  
haue blysse .. I hongred and than ye fedde  
me in my membris . I thursted: ye gaue  
me drynke / and whan I was a gest ye ha-  
borowcd me in your houses and made me  
gladde . I was naked / and ye clothed me:  
I was

I was sycke and ye dyd vsed me. I was  
in prison:and ye cam to me. ¶ he. viii. wer-  
kes of mercy/ is layd in the boke of Tobie  
buryng of dede men that haue dede thereto  
And also these. viii. werkes me do to Chrest  
whan they do them to his membris:deuou-  
tely in his name. For as he hurteth a man  
that hurteth his lymes. So he doth soze  
man:that doth soze his lymes.

**C**These ben the. viii. werkes  
of goostly mercy.

**T**eache thou gladly the good that  
thou canste. Counceyll to goodnes al  
that thou mayste. Chastice with woorde/or  
with dede/or both/that men leue they syn.  
Conforme them that suffre harde thynges:  
for the lawe of god. Forgyue wronges  
done to the:for the great mede of god.  
Husse mckely that god sedeth to the:and  
stryue nat with thy neyghboure. Pray and  
desyze that thy lyuyng accorde with god-  
des wyll and so perfourme in werke/ and  
so wyll thou bothe to frendes and to ene-  
myes that they kepe goddes promesses and  
so to come to heuen for her true lyuyng.

**C**These ben the. viii. prin-  
cipall vertues.

**T**Emperance or measure: that is, mea-  
sure so thy selfe in eatynge and dryn-  
kyng,in slepyng/in wakyng/ in workyng/  
in restyng/in spekyng/ in styllyng/bryng/  
chynge/

chynge/and so forth of all other chynges:to  
kepe thy body and soule in helth to the pite-  
taunce of god. Prudencie or warcnes/ that  
is be wylle and ware in al the dedes doyng  
and be wylle in fleyng the waye of synne  
that ledeth to hell. and be wylle goyng the  
waye of vertue that ledeth to heue. Ryght  
wysenes/ that is be thou ryghtwyse to god  
and to thyn even christen. Strengthe / that  
is be thou goostly stronge in vertues ly-  
uyng. Fayth / that is haue very beleue in  
god and his lawe/ for they ben one. Hope  
that is haue thou stedfaste hope to goddes  
mercy yf thou lyuest well and endist in cha-  
rite. Charite that is loue ergo aboue all  
thyng loue god:and thy neyghbour as thy  
selfe.

**H**ere begynneth the .vii. blesynges of  
our lord Iesu Christe the whiche  
is our god .

**I**esus seyng the people:went vp unto  
an hyll/ and whan he was set:his dis-  
ciples cam to hym: he opened his mouthe  
and taught them and sayd : Blessed be the  
poore men in spirite:for the kyngdome of he-  
uen is thers. Blessed be the mylde men: for  
they shall walde the erth. Blessed be they  
that mourne for they shalbe conforsted.  
Blessed be they that hongreth & thursteth  
ryghtwysenes:for they shalbe fulfylled.  
Wicched be the mercayfull men:for they shal  
gote mercy. Blessed be they that be of cleare  
herte:

herre:for they shall se god. Blessed be the  
yeasible men:for they shalbe called goddes  
chyldyn. Blessed be they that suffre perse-  
cution for ryghtwysenes:for the kyngdom  
of heuen is thiers/ye shalbe blessed whā me  
shall curse you/and do pursue you / & shall  
say all yuell agaynst you lyeng for me/ ioy  
ye and be ye glad/for your mede is plentu-  
ous in heuen. For so they haue pursued al  
so prophetes that were before you.

**C**hesc ben the.xvi.condicions of charite  
that saynt Paule teacheth .

**I**sf I speke with tonges of men and of  
auengels/and I haue nat charitic: I am  
made as brasse sownyng or a symbal tynes  
lyng. And if I haue profecie and knowe  
al mysteries and al knyng. And if I haue  
all fayth so that I moue hilles fro theyr  
placcs : and if I haue nat charitic / I am  
nought. And if I de parte al my goodes vn-  
to the meates of pore men. And if I betake  
my body so that I brenne/and I haue nat  
charite it profyteth to me no thyng. And  
these.xv. condicions sue hym that is in cha-  
ritie .

**C**he syste is,that he is pacient: in sus-  
tynge wronges. The seconde is,he is de-  
nigne: that is to do good in soule agaynst  
yuel þe he hath suffred. The.iii.is / þe hath  
no enuy to nothyng. The.iv.is, þe wond-  
ereth no yuel. The.v.is / he bolneth nat wi-  
þyde. The

The. vi. is he comesth no worldly worshyp  
The. vii. is he selch no propre goodes so  
þynm selfe/but protynete to Chyltes church.  
The. viii. is he nat wrothe though he  
suffre wronys. The. ix. he thyngketh nat puel  
The. x. he ioyeth nat on wickednes. The  
xi. he ioyeth with god of truch that he lo-  
ueth. The. xii. Is he taketh it mekely what  
ever cometh to hym. The. xiii. standeth in  
this/that he that is in charite/ beluyntys  
truche all that god sayth. The. xiv. condi-  
cion standeth in this pount/that he hopeth  
all thynges that turneth to good to god-  
des chyldren. The. xv. is that he susteyneth  
with a good wyll al harmes that cometh.  
And the last condicion that sueth/ this bles-  
sed vertue, is that he that is in charite: tal-  
leth never downe / but lesterth touer in  
this woldre and in that other as the loue  
of god faileth never. And if a man coulde  
no more of the lawe of god / but these. xvi.  
condicions/and besyed hym to kepe them /  
he myght lyghtly come to heuen / & knowe  
who went amys.

**C**These be the. iiiii. tokens of saluacion &  
by these a man shall knowe if he be of the  
nombre that shalde sauue & come to heuen.

**A**Dere frendes / the syrte is to haue a  
pure and quylte deuocion to god. The  
Seconde is / to haue a very loue to god. The  
Chyldre is to haue a feruent contrition to  
the bytter passion that he suffred for man  
and

synne. The fourth is, to haue continually  
in mynde of Christes btyter passio that he  
suffered for man/and thus sayth doctores.

**C**Theseben the v. wonders of saint  
Augustyn/that sueth.

**A**nd saint Augustyn wondereth on v.  
thynges that be among the people in  
this woldē. The fyrest is/ that any man or  
woman dar lyue in suchē a lyfe for dīed of  
god; that they wolde nat for no thyng dye  
therin. The seconde is that they set so lyt-  
tel prys by the soule that god bought so  
dere. The thyrde is/ that any man or wo-  
mā wyl lay theiȝ soules to pledge for luste  
and lykyng. The fourth is, that in tyme of  
tribulation/they wyl byhote to god more  
than they wyl performe in helch. The v.  
is, that what veniaunce and wonder that  
god sendeth among the people they wyl  
nat be a knowen that it is for synne.

**A**nd worldly goodes wyl nat be gorte  
ne holden of a poze man/but he bulge  
hym fast by many meanes both nyght and  
daye to wynne them:so these holy comauns  
dementes of god with vertues that logeth  
thereto/may no mā hepe truely but he gyue  
ful purpos and great busines thereto. And  
myghtely do away the great heed synnes/  
that ben reckened before:and standyng in a  
trewe lyfe rulēd by reason of goddes lawe.  
wenest thou to plesse god for to lyue as the  
woldē arē:nay/nay/witc it wel/for the  
woldē is contrarie to god/for god loueth

meknes: the woldē pypde and rebellion.  
God wyl haue pacience: the woldē stryfe  
and wrath. God loueth mercy and charite  
the woldē enue and cruytē. God loueth  
clernes and chastite: the woldē harlottie &  
foul luste. God wyl measure and pouertie:  
the woldē couetise and auarice. God wyll  
penance and abynence: the woldē gloto-  
nye and dronkens. And where is more cō-  
trarie thā here is shewē/ and vertues and  
wyces may nat dwel togither in a mā: no  
more than lyght and darkenes/ hote & cold  
and Christe sayth hym selfe: that no man  
may serue to two contrary lordes/ for that  
one he muste nedes loue: & that other hates/  
and therfore for the loue of our lord Iesu  
Christe that bought the so dcre with his  
harde passion and his p̄ecious blode/ cther  
for dredc of bytter paynes / cyther for loue  
of heuen blesse: forsake and despise thy syn/  
and kepe truely goddes promisses/ be nat a  
shamed to be scorneed of fooles/ and begyn  
to be a good man: but be soþe ashamed be-  
fore thy cōscience to be praysed and boine  
up of the woldē and dwel lylly in synne.  
For saynt Iohan sayth if any man loueth  
this woldē the charite of the father of hea-  
uen is nat in hym / for there is nouȝt in  
this woldē: but couetise of fleshe/couetise  
of eyen and pypde of lyfe / whiche is nat of  
the father: but it is of the woldē / and the  
woldē shal passe and the couetise of it/but  
he that doth the wyl of god dwelketh with  
out syn

out an ende that is in the loue and seruice  
of god. Now herc thou hast before the  
good and yuel/sout and swete/lyke & deth/  
vertues and byces/soy and peynz/therfore  
praye hercely to god that thou kepe his p-  
misses for his great mercy Amē And lerne  
meth your lesson at our lordē Iesu Christe:  
that capth/I knowlege to the father lordē  
of heuen & of erthe/for thou hast hyd these  
thynges for ware and wyse men:and haſt  
shewyd them to lytel chylde/ father for so  
it was plasyng before the/al thynges ben  
gyuen to me of my father: & no man knewe  
the father but the sonne/neþter any man  
knawē the sone, but the father and whom  
the sone wyl shewe / all ye that traupic  
ben charged come to me: and I shall fulſyl  
yon/cake pe my yoke on you / and lerne ye  
of me/for I am mylde and meke in heerte: &  
ye shall fynde resce to your soules / for my  
yoke is soft and my charge is lyght. Thus  
thou trusste lerne at Chrift to be meke: and  
ofte reherce his myke passion/and thy syn-  
nes that were cause of that payne. And if  
thou do thus: thou shalt be moued to think  
on his kyndenes/and ofte to forthynke thy  
unkyndenes. And by this meane: thou shalt  
haue gracc to withstande the temptacions  
and so gete euclasyng lyfe by Iesu christ  
our lordē. Amen.

¶ Here ensueth fourre medefull thynges  
to eche man.

**E**reste that eche man muste heare the  
woerde of god and his lawe! The  
seconde is/he muste vnderstande the woerde  
of god/for yf he heare the woerde of god pre-  
ched or red to hym/and none vnderstanding  
therof:it profyteth nat to hym.The thirde  
he muste worke therafter in dede / for all  
thoughe he here goddes woerde and vnder-  
stande it/ and doth nat therafter it profy-  
teth nat to hym.The fourth is this to con-  
tinue in good workes vnto the ende of his  
ipse. For if he doth well for a tyme : and at  
the laste turneth agayne to his synne / all  
his formere deedes helpeth hym nat to he-  
uen/and therfore eche man & woman shuld  
busely here the woerde of god and lerne it .  
For yf the gospell be hyd or unknowen : it  
is unknowen of them that shuld peryshe /  
therfore blessed be they that heare goddes  
woerde in working therafter and kepe it.  
For the hearers of the woerde of god only  
be nat iust before god: but the doers therof  
shalbe made ryghtwrse/therfore hearyng/  
redyng/prayng/and studyng/with the glo-  
rious working of our lord Jesu Christe  
that is beginnyng and ende of eche good  
worke/the whiche graunte vs to fulfyl for  
his holy name.Amen .

**A**dore frendes/I take the lord god to  
witnes that charite is the principall  
part of holy writ/for god is charite/ and if  
any part of holy writ be take away fro vs  
than a part of charite is taken from vs .

fol

For saynt Paule sayth, if we kepe charite  
than we fulfyll al the lawe/god is charite:  
we may nat speke of holy writte/ne of cha-  
ritie. And also saynt Paule sayth, if any  
man knoweth nat holy writ: he shalbe vn-  
knownen/ and if we may nat speke of holy  
writ: we may nat blesse god/ neyther men/  
ne we may nat speke of heuen / nether of  
erthe/ne of hel/nether of any creature that  
ever god made/for god and holy writ spe-  
keth of all these thynges. But as these ry-  
the worldly men speke and blasphemē god  
and his lawe, peryshe them selfe/ wherfore  
saynt Paule sayth thus/they that wyll be  
made ryche fallen into temptacion/ and in  
to the snare of the dyucl / and into many  
full vnproufitable and noyous desires/whi-  
che drenche men into deeth and perdition or  
damphacion.

**C**adere frendes lyth god made man to be  
heyre of heuen of so gloriouſ and ioyfull a  
place/howe may any man for dredē of this  
sentence of Paule drawe to them ryches &  
couetise of the woldē/for the roote of all  
yuell is couetise sayth Paule. And syth for  
synne of man / god wolde nat but that he  
wolde bye them agayne with his precious  
blode to that herytage of heuen/ thā what  
man is that that wolde betraye Christe a-  
gayne of mānes soule fro heuen/ it semeth  
that suche a man thynketh that he wolde  
put Christe agayne to his passion: and so  
by this a man may knowe who it is that  
letteth

retteth a man fro heuen. For who so let-  
teth a man to knowe and to kepe the co-  
maundementes with all the lawe of god /  
be it is that lettereth a man fro heuen/for be  
these.r. comau'dementes we must entre into  
heuen/and therfore Christe sayth / he that  
cometh nat in by the doore but steketh in by  
a nother way / is a upght thefe and a dape  
thefe. Also Christe sayth / Matth. xxiii.cha-  
pitre/wo to you scribes and pharisees and  
ypocrites that closeth the kyngdome of he-  
uen before me/nether ye entre ne suffre me  
enterynge to entre. And whan Iesu Christe  
was here in erth he wold nat let the dyuel  
to speke of holy w̄it. Nowe ye dere fren-  
des take hede of this sette of saint Paulc  
i. Cor. the.ii.the seconde chapitre/ that be-  
gynneth thus. Al scripturez enspired of god  
is able to teache/ to reproue/to chastice/to  
lere in rightwysenes that the man of god  
be parfctly lerned in al good workes. Also.  
Christe woldes nat let none other syphers  
to speke holy w̄it/ but he taught it hym  
selfe to al sothe good and yuell/and so we  
knowe nat good fr̄ yuel but by wylsdoni  
of his lawe that is holy w̄it. And therfore  
Paulc sayth to the Romayns the. vii.cha-  
pitre. Iwayte ye them that let the lawe of  
god and deleyve nat with them. And ther-  
fore god cursed in his lawe all tho that  
bowt away theyz carees from his law that  
is holy w̄it/ and blesseth all tho that kepe  
it w̄itly/and so as erthly me deme them to  
be acci

Be accursed that let the testament of a dead  
man/ so heuynly me deme them to be accus-  
ed that let the testament of Jesu Christe  
and his testament is the holy gospell that  
he comauanded to be preached and taughte  
to al creatures/this witnesseth Christ say-  
eng to the yonge man that axed hym/good  
mayster what shall I do to haue euera-  
lyng lyfe/Christe sayd hepe thou the com-  
maundementes/therfore by this worde of  
Christe eche man may come to heue by the  
kepyng of these comauendementes / and yf  
we ben let to knowe and to kepe these com-  
maundementes that is the lawe of god/ the  
worse we may scruie god. For no man kno-  
weth the wyl of his mayster but by his  
byddynge/and the scruant by his may-  
ster/good and profitable syng the wyl of  
god. Thus we ben knownen the scruautes  
of god. Also saynt James sayth the.iii.  
chapitre/by ye subiecte to god/withstande  
ye the dyuell and he shall flice fro you. And  
Peter the Apostle sner of Christe sayth in  
his seconde chapitre, For Christe suffred  
for vs leuyng to you ensample that ye fol-  
lowe the stappes of him/therfore if any man  
letteþ these comauendementes with al the  
lawe of god to be knowe and kept holdeth  
with the fende against Jesu Christ kyng  
of glorie/as these great swerters / curters /  
and unchaste men that folowe the luste of  
the fleshe/couetise of yen/pypre of lyfe/and  
they that grudge against the wyl of god.

And

And as Jobas the Apostle sayth/there be  
grubbers full of playntes wandingre up  
thery delires/and so these wyctches know  
nat/nor wyl nat knowe the lawe of god,  
ne the leest comande[m]ent of his lawe. And  
so this lawe he ordeyned .iii. holy men to  
writte it and to witnesse it and to teache  
it as the lawe witnesseth by name that  
wrote the fyre. Marke is the seconde.  
The thirde is Luke. The fourth is Joba.  
There is ben that bear witnessyng of the  
holie god of othes/therse is ben that hathe  
writen this holie lawe, that is the testamet  
of Christ/ that is the gospel the whiche  
be comanded to be preched to all creatu-  
res good and puer/ and he that letteth this  
testament to be knowne/preached &  
taught to the people, holdeth  
with the fende/and is cur-  
sed of almighty  
God.

Imprynted in fletestrete  
by me Robert  
Edmann.  
Anno 14 NO 1922

THE CUNNINGTON  
Regall.



